



Christian Courier

A REFORMED WEEKLY

JANUARY 20, 1995/2428

International pressure needed to keep Mexico honest, say Canadian observers

Bert Witvoet

TORONTO — Tensions in Chiapas, Mexico, have grown in the wake of land conflicts and the August 21, 1994, state elections, which many have called fraudulent, reports the Inter-Church Committee on Human Rights in Latin America (ICCHRLA).

Since January 12, 1994, when the Mexican government declared a unilateral ceasefire, federal army forces in Chiapas have grown from 15,000 to an estimated 60,000.

The fear that war would break out in Chiapas prompted Bishop Samuel Ruiz of the Diocese of San Cristobal de las Casas to begin a fast for peace

in December.

In response to the crisis ICCHRLA called on the Canadian government "to use all measures possible to press the Mexican government, its NAFTA partner, to seek in good faith and with full political will a negotiated and just solution."

CRC involvement

Annette Dekker Tensen, who represents the Council of Christian Reformed Churches in Canada (CCRCC) at ICCHRLA, wrote a letter on behalf of CCRCC to the president of Mexico, calling on the Mexican government to "work towards a negotiated solution to the crisis in Chiapas, under the

mediation of the National Intermediate Commission

(CONAI)," appoint a government representative with full powers to negotiate an agreement, allow all sectors of civil society to take part in a dialogue to resolve the post-elections situation in Chiapas and to avoid a military confrontation.

Tensen, who lives in Kitchener, Ont., was in Chiapas in June of '94, where she and others met with Bishop Ruiz. Tensen said the bishop "exudes integrity and authenticity." She found it a privilege to meet with him for an hour and hear him explain the struggle.

She also met the wife of Amado Avendano Figueroa, the publisher of a small newspaper which since last year has become the only medium through which the Zapatistas will communicate with the world.

Avendano nearly lost his life in a suspicious car accident, his wife told the ICCHRLA visitors, when a driver drove his truck carrying no license plates straight into the car Avendano was in. Two people were killed but Avendano escaped serious injury. The driver mysteriously disappeared afterwards.

Many people in Chiapas want Avendano to become their new governor, instead of the one they feel was foisted on them through dishonest elections. In fact, several communities have proclaimed him governor.

Mexican government responded

In solidarity with Bishop Ruiz and the indigenous people of Chiapas, members of ICCHRLA took turns fasting, while other members visited Mexico early in January. According to Bill Fairbairn, executive director of ICCHRLA, the Mexican government has

responded to international pressure by recognizing CONAI as the committee for reconciliation, has accepted Bishop Ruiz as the negotiator and has appointed someone from the

government to negotiate on behalf of the government.

In response Bishop Ruiz stopped his fast on January 4. Annette Tensen is thinking of
See MEXICAN page 2...

Toronto church calls for 21-day solemn assembly for Canada

Alan Doerksen

TORONTO — The Toronto Christian International Fellowship, a non-denominational church based in North York, Ont., has declared a 21-day "Solemn Assembly" for Canada from Feb. 21 to March 13.

The term "solemn assembly" is taken from Joel 1:14: "Sanctify a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord" (KJV).

Last November and December, senior pastor Joseph Grubb and the overseers of TCIF met together several times and decided that God was leading them to declare the solemn assembly. "We prayed together as a local church," says Grubb. Then, he and the other leaders wrote down their ideas, and over the Christmas break sent an information package to 6,000 churches and ministries across Canada, asking them to become involved with the assembly.

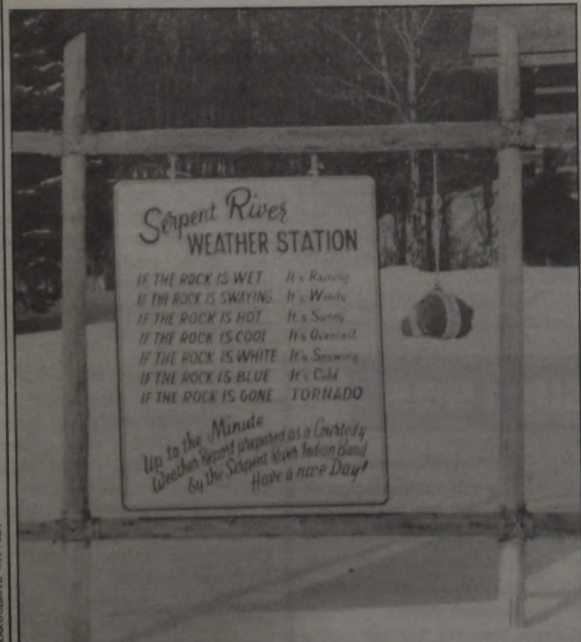


Joseph Grubb

The main focus of the assembly is "to see our nation turn around," says Peter Walzeri, another member of TCIF.

See ASSEMBLY page 2...

Native humor



This sign can be seen along the Trans-Canada Highway north of Lake Huron, halfway between Sudbury and Sault Ste. Marie.

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Christian school principal states his views on teachers joining the CLAC...p. 7
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Education/News

Persons vs. the computer

Some months ago I expressed the hope that our Christian schools would soon be travelling the information highway via their computer systems. "We need to become computer proficient, not just literate!" was my rallying cry.

Having returned to my office computer after a week's holiday for Christmas/New Year, I find 15 messages have to be read before another school term begins. And as I browse through this mail, my stomach churns at the faceless, impersonal level of technocracy we impose upon ourselves.

We have been formatted as ID numbers into endless lists for access to repetitive informa-

tion. Policy decisions which were carefully debated in board and committee rooms have been translated into computer code to apply to all persons and situations. We hum as one large, efficient machine to bring order into disordered student lives and predictability amidst life's uncertainty, that is, until the network "crashes" and we go scurrying down the hall to actually talk to one another.

Don't get me wrong. The computer is a wonderful tool for writing, composing, calculating, organizing, transmitting, teaching, learning, research. But it remains a *tool* in the service of our hands, minds, creativity, intelligence

and hearts. It cannot provide the nonverbal contacts we crave: a smile, a touch, a tear. It does not account for the "Eureka!" experience of discovery. And it cannot replace the depth of human understanding when we talk "face to face."

Throw away language

As a tool, we do need to consider the most appropriate use and care for the computer. Those who have access to international network bulletins often complain of the lack of quality dialogue that occurs. Of 80 messages that occur in an hour, there are few that are worthwhile enough to read.

Their lament reminds me of

the day that the University of Alberta installed blackboards and chalk in the public washrooms to eliminate graffiti carvings on the walls. The subsequent obscenity level of the temporary chalk graffiti was so disgusting that it caused some of us to long nostalgically for the return of wall carvings. When we know that the written word can be readily erased, edited, typed over or ignored, we cease to evaluate critically before we create and transmit.

It may happen that when I read this column tomorrow I will decide that it should be deleted. Unfortunately, by then it will be too late because the fax machine is also a

EDUCATION

Alyce Oosterhuis



wonderful tool.

Alyce Horzelenberg Oosterhuis wrote, edited and revised this column on her office computer.

Assembly focuses on repentance and reconciliation

...continued from page 1

"We're sensing from the Lord that there's need of repentance."

Repentance is one of the main focuses of the assembly. TCIF is calling for "a time of personal and corporate repentance for our own sins, for the sins of our fathers, and for the sins of our nation." Specific sins mentioned are: "All our murder in abortion, our compromise, our perversion and lust, our pride and greed, our lukewarmness, our complacency."

Walleri cites the example of the prophet Daniel praying for forgiveness for the nation of Israel. "I believe we need to repent," he says. "We're all responsible for what has happened in our nation."

Reconciliation in Canada

Another focus of the assembly is prayer to prevent civil war

in Canada. "Without some serious prayer, there is potential for civil war," says Joseph Grubb, due to the possibility of Quebec separating from Canada. Therefore, TCIF has also called for Christians to "cry unto the Lord for salvation, true reconciliation, and restoration within our nation: especially between Quebec and the nation of Canada [and] between the native Indians and the nation of Canada."

"These are two areas we felt needed to be focused in on," says Grubb. "They are really on the Lord's heart."

TCIF also calls for "a time of fasting and prayer for the healing of our nation -- healing in our families, healing in our churches, healing of our national debt."

Commenting on this, Walleri says, "Only God can turn this nation around financially." He

adds, "We're all responsible" for the national debt.

Fasting is part of it

The assembly is the first of its kind and is "a one-time happening," says Grubb. At this point, he is not sure if there will be another one in the future.

Each church contacted can choose how they want to be involved with the assembly, says Walleri. The main focus will be on prayer and fasting. Grubb describes fasting as "a very integrated part of prayer and the lifestyle of a Christian." Among Christians today "there's a remnant that leads a life of fasting and prayer," he says.

TCIF's information sheet offers guidelines on fasting, prayer and repentance to potential participants in the assembly. TCIF suggests that "during all 21 days of solemn assembly for Canada, that the faithful somehow gather daily to pray as a

church or ministry, if at all possible. Also, prayerfully develop a unique 21-day prayer plan specific for your church or ministry."

"So far, the response has been positive" to TCIF's call for a solemn assembly, says Grubb. His office has heard from several churches of different denominations in Ontario and Saskatchewan which plan to take part. These include both

Protestants and Catholics.

Grubb describes TCIF as "a body of born-again believers [that is] self-supporting, self-governing and self-propagating." The church started with five members in August 1990 in North York's Jane-Finch neighborhood, and has since grown to about 100 members. Grubb is an ordained minister with the Canadian Fellowship of Churches and Ministries.

Mexican bishop fasts

...continued from page 1

sending a letter to the Mexican government commending it for its recent conciliatory actions.

All this does not mean that the danger of war is over, says Fairbairn. Nor does it mean that the violation of human rights will stop.

The ICCHRLA delegation has in the mean time returned to

Canada and says that it received reports of "intimidation and harassment of the local population, restriction of freedom of movement and basic necessities, isolation of indigenous communities, and newly emerging social problems such as prostitution and the resulting presence of sexually transmitted diseases, including the fear of AIDS."

They also say that none of the 208 cases of documented human rights violations since January 1994 have been resolved by Mexican authorities.

"There is a tremendous desire for peace with justice in Chiapas in many sectors of Mexican society, say the ICCHRLA observers. "Time and again we were told of the importance of international pressure as one means of helping make that peace possible."

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JANUARY 20, 1995

Advice

Avoidance won't help a depressed friend

Dear P & M:

I am a 20-year-old college student. This year I decided to room with my best friend. Unfortunately, as roommates, we have had a lot of problems. I tend to blame them on her. I have discovered that she is a very moody person. When she feels good about herself we get along great, but when she's depressed about herself I avoid her. She gets depressed because she has a poor body image. She thinks she's overweight even though she's on the skinny side and eats salads all the time.

When we don't get along I feel guilty because I end up talking to my other friends about her behind her back. They agree that she must be impossible to live with because of her mood swings. How can I act as a loving Christian friend to her? Should I talk to my other friends about the situation?

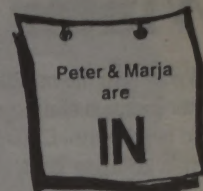
Dear Troubled Roommate:

Your experience is not uncommon. Many high school friends have dreamed about living together at college, only to have their friendship soured by the reality of living together

all the time. It probably has to do with the high expectations that both friends have for each other, high expectations that neither one can meet.

We're glad that you do have other relationships on campus. But we feel badly about two things. First, that you tend to avoid your friend when she's depressed. And second, that you have chosen to put her down to your friends. Your letter indicates that you feel badly about this, too.

Avoidance is not the way to deal with interpersonal problems. Actually, it's high time that the two of you have a heart-to-heart talk in which you honestly assess how things are going. Now that it's a new year and a new semester, we advise you to sit down together and really talk. Ask her how she is feeling about things. Then honestly tell her how her moodiness affects you. Tell her that you will continue to encourage her as a friend but that you need a mutual agreement to give each other some room whenever she's wrestling with one of her moods. Such an understanding will go a long way towards alleviating your guilt. In any case, healthy friends give each other space for other interests and persons.



Talking about your roommate to your friends can only leave a bad taste in your mouth. Of course these friends are going to agree with you. After all, they're only getting your side of the story and they're hearing it when you are frustrated and upset. Unfortunately, your new friends will form a very negative impression of your best friend and this can only add to your roommate's negative self-image. Isn't that precisely the opposite of what you wish for her?

You do need somewhere to vent your feelings. You're better off, however, to talk to one of the residence advisors, the chaplain, or even one of the counselors on campus. Unlike your friends, these adults can be objective and give you advice that will encourage you and benefit your roommate. You will find that your need to vent to your friends will diminish once you have a healthier place to go with your concerns.

Our advisory panel was concerned for your roommate and felt that she would profit from some counseling for her depression and for what might possibly be borderline anorexia. Be prepared to suggest counseling

for her if the problems persist. In the meantime we encourage you to be patient and loving. Pray for her, give her over to the Lord and remember that you are not responsible for solving her emotional problems.

Student life can be difficult. We certainly sympathize with you because it is hard enough to stay on top of your studies without the extra burden of a difficult living arrangement. Please remember that you have the freedom to move if things don't improve or even get worse. Only you can judge

when you have no choice but to make such a change.

We hope things go better for both of you and that the Lord will bless you with a terrific semester.

Write to: P & M
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Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Marian Van Til and Bert Witvoet.

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Editorial

Winter pictures of ice heroes and ice villains

We're into the middle of January and several winter pictures claim our attention.

To begin with, Canada's favorite winter sport is going to get a shot in the arm by the resumption of the NHL season. Just in case you think we're referring to hockey when we say "Canada's favorite winter sport," let us hasten to explain that we meant *watching* others play hockey on television. The news is also good for Don Cherry, who can now stop cashing U.I. cheques.

Please, someone, tell us, is this a time to rejoice? Should we shout and offer a prayer of thanks that the ice gods will soon be back chasing pucks from one end of the arena to the other?

Let's see, what was the outcome again? A rookie player who's a first-round draft pick may not make more than \$900,000 per annum.

What a concession to make on the part of the players!

Let your eye flit to another winter picture showing a line-up of some 25,000 people in Pickering, Ont. They're waiting in freezing temperatures for a chance to apply for a job on GM Oshawa's assembly line at \$22 an hour. That would translate into \$45,000 a year, a very good wage these days, but 1/20th of what a top rookie in the NHL will get.

Something's not right in the NHL winter picture.

For the love of the game

Back to that picture. This time the focus is on the teams' owners. What are they collectively going to do to protect NHL hockey in cities like Quebec, Ottawa, Calgary and Winnipeg? There seems to be a move afoot to share some revenue this year, but will the league's owners in the long run allow these franchises to survive because, after all, hockey is Canada's number one sport? Whenever there are awards ceremonies and other formal hockey events, we're told that all these people are in it for the love of the game. Yes, and Peter Pocklington is a captain in the Salvation Army.

We can show you a picture in which people are playing and coaching hockey for the love of the game. Watch Canada's juniors win the gold medal for the third year in a row at the world championship games in Alberta. Now

this is exciting and fairly unadulterated hockey.

For the love of people

Turn the page of your winter album. This time you're looking at another ice scene in Canada. A woman and two young girls almost drown in the St. Lawrence River after their toboggan slid down a hill onto the ice and into the river. People gather at the shore watching the spectacle in horror as the fast stream, filled with ice floes, sweeps the three along.

Suddenly a man comes running to the scene and plunges into the river. He swims toward the woman and one of the girls. First he rescues the girl and then her mother. Then he's told there's another girl floating down the river. Once more he jumps into the icy waters and rescues the second girl, who has stopped breathing and has to be resuscitated. The man turns out to be 40 years old and unemployed. The next day people send money to him as well as offers of employment. All he wants is a job, he says. People can keep the money.

Talk about an ice hero. It's people like him that set the record straight on what's important in life. The NHL owners and the players completely miss the goal on that. It figures. They lost their skill to play the game of life the minute they turned hockey into a power play.

Blessed are those who fill our winter albums with pictures of enthusiasm, modest expectations, love and courage.

BW

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50th Anniversary Rearview Mirror

The following "announcements" reveal the small size, cohesiveness and informality of the Reformed immigrant community in Western Canada almost 50 years ago.

Higher education was rare enough to be noteworthy; individual donations were tallied in print and donors publicly thanked; new donations were cajoled from readers.

And the Canadian Calvinist, being essentially a "one-man show" edited by Rev. Paul De Koekkoek, simply closed down for an unspecified time period so that he and his family could "take a few holidays."



From The Canadian Calvinist, Aug. 15, 1946:

CANADIANS AT CALVIN—Jacoba van Dellen, of the Granum Church, and, perhaps, her sister Tina, who has taught school at Nobleford, will attend Calvin this coming term. From Monarch there will be John Hofman and, "hopefully," his brother Tyman, a graduate of the University of Alberta.

CASH RECEIPTS—From Burdet Church, \$5.00; Winnipeg Church, \$14.25; Dr. H.B., \$1.00 (delayed acknowledgment). Thanks, friends, in the name of the C.C.!

JUST IN CONFIDENCE—The funds of our little paper are getting a bit low.

As the Managing Editor intends to take a few "holidays" next month, our Canadian Calvinist may not show up in September.

Family

Secrets of a driving instructor

"How do you pick things to write about?" my brother-in-law asked.

"There are lots of things I'd like to write about, but don't," I replied.

"Like...?"

"Like things Angela does. She'd never give me permission."

Sixteen-year-old Angela's eyes opened wide. "Like what?" she challenged.

"Like I'm taking you out driving tomorrow. I probably won't be able to write about that," I stated.

Angela, her newly acquired beginner's permit burning in her pocket, had driven in a parking lot once with her father. He came back shaking his head and she came back begging that I go with her next time. "He ex-

pects me to know everything already," she lamented.

Angela had also driven the family van the final two kilometres to Oma's house in the country where we were spending a few Christmas holidays. That little trip with Angela at the wheel produced large butterflies in my stomach. I think it was because she tended to drive on the very edge of the road, very near the ditch.

Just thinking about our upcoming lesson knotted my insides. I prayed: "Lord keep us safe and help me to be a good teacher."

I remembered Mr. Tripp, my high school defensive driving instructor, who went out with class-fuls of teenagers, three at a time. He exuded calmness. He always sat back casually suck-

ing mints. He never raised his voice.

We saw him as a man who enjoyed his job and did it well. And why not? Even though he was at least 50, he could spend several hours each day cruising the countryside with bright and witty 16-year-olds and get paid for it.

There was practically no traffic on the country roads that Boxing Day morning when Angela and I headed out. This made it somewhat easier for me to exude a Mr. Tripp-like calmness.

At one point, a large farm vehicle approached. I don't recall just what it was — I was too busy thinking about slipping into the roadside gully.

Our next obstacle was a large German Shepherd trotting down

towards us on the right side of the road as we made our way up a hill and around a corner.

Angela gasped and veered blindly across the left side of the road. Thankfully, we did not have to deal with oncoming traffic.

"Umm Angela, the life of that dog is not as valuable as ours." I quietly hinted.

The dog episode was followed by several challenge-free minutes. Angela looked over at me and smiled, "See, I haven't given you anything to write about." As she gazed at me waiting for an answer, the van drifted across the road.

"Uuhh..." I uttered quietly pointing ahead.

"Whoops."

I continued to direct Angela up and down numerous sideroads and in our effort to avoid major highways, she turned around in countless lanes. He skills improved as the minutes ticked by.



"Why do you keep looking at your watch?" she asked. "Is this boring for you?"

"Oh, no," I assured her. To maintain my Mr. Tripp veneer I thought it best to not mention the turmoil in my digestive system. It occurred to me: those mints Mr. Tripp was always popping — they were Tums.

The Lord did answer my prayer. After an hour we drove up to the house unscathed and I'm sure not even Mr. Tripp could have done a better teaching job.

Marian den Boer of Hamilton, Ont., only gives driving lessons to immediate family members.

Letters

Human beings not 'second to' animals

Allow me to react to Al Wolters' column in your November 25 issue, entitled "The Second Sex."

I find it rather sad that Al does not give a more positive reply to Simone de Beauvoir's outrage that women "had almost always been secondary to men." According to Al Wolters, the Bible teaches that women are secondary to men. He even seems to make believing this so important that if we don't

believe it we are pitting Scripture against itself.

Yet Calvin finds Paul's argument in 1 Tim. 2:13 rather weak; Calvin says that John the Baptist was first and Christ, second; yet Christ is the greater.

Even if we stay with the Creation story it seems clear, to me at least, that created second or later has little to do with authority, importance or standing. Remember, the animals were created before humankind,

yet I don't think that Al Wolters would claim that humans are secondary to animals.

A more positive answer would have been to point those who are hurt by the actions of men, including Simone de Beauvoir, to Christ's words found in Mark 10:43: "Not so with you. Instead whoever wants to be great among you must be your servant."

**Andy Verboom
Stewiacke, N.S.**

Educator signals two dangers

I would like to comment on the issue of the CLAC and the Christian schools.

Sometime in the 1980s I applied, unsuccessfully, for a CLAC position. During the interview it became apparent that the CLAC was quite interested in organizing teachers.

The attitude of teachers is somewhat more ambiguous. On the one hand, teachers in Christian schools usually have high ideals. On the other hand, they feel that boards sometimes try to take advantage of their idealism.

Unfortunately, some board members have a rather patronizing, and in a few cases, a patriarchal attitude. As a teacher in Canada since 1967, including in Brampton, Ont., I have encountered some of these unfor-

tunate attitudes. It is these few board members who can make life unpleasant for the teachers.

Hence, I am not surprised that the CLAC and some Christian school teachers have found each other.

My advice to board members

and parents is that they should avoid these patronizing/patriarchal attitudes — they are not very Christian anyway. And teachers should watch out that they don't lose their idealism.

**Bert den Boggende
Fairview, Alta.**

Don't look for monetary rewards

In our Christian school environment, an outside trade union is not needed. Parents have to make great financial sacrifices, and so do teachers. Entering the teaching profession by free choice, one knows that he or she cannot compare with those entering the wasteful public system. I have always considered teachers to be on the same level as an evangelist or pastor, following a call of the

Lord, but not necessarily gaining financial rewards. To gain financial rewards, one engages in trade and commerce.

I sincerely believe that matters between teachers and boards should be dealt with through the existing organizations. I have served many years in school boards and I know it can be done.

**William van Oene
Welland, Ont.**

Teachers cowered too long

Your editorials on the Christian schoolteachers and their move to unionize are long overdue. These editorials were most insightful and knowledgeable.

For too long, teachers have been complacent when colleagues have not received just treatment from boards. We have too long cowered before the organizational structures of the OACS/OCSTA, who subtly impose the hierarchical terms of teacher servanthood and board authority to control teachers.

Perhaps, as you suggest, the Christian union will place us all on the equal footing of servanthood and authority through natural empowerment.

May God continue to bless you with clear insight, and us with your writing.

**Steve and Joanne Paas
Burlington, Ont.**

Weak on insight and logic

I was disappointed in Mr. Witvoet's editorials of Dec. 9 and 16 on CLAC's involvement in two Christian school associations. There were some worthwhile and helpful observations, but the first editorial ended with a ringing endorsement of "mutual empowerment" in which there are "no losers... if love instead of fear prevails." I have not read much in Scripture about such a generalized and optimistic "mutual empowerment."

The logic of the second editorial started with the proposition that the quick and secretive process was unavoidable and proper simply because the Ontario Labor Relations Act says an employer cannot participate in or interfere with the formation of a union. Now really, Mr. Witvoet, usually your Christian perspective and your logic are stronger than that!

**John Vriend
St. Catharines, Ont.**

Church, Marian Van Til, page editor

Favoritism means 'see an optometrist'

"My brothers, as believers in our glorious Lord Jesus Christ, don't show favoritism. Suppose a man comes into your meeting wearing a gold ring and fine clothes, and a poor man in shabby clothes also comes in. If you show special attention to the man wearing fine clothes and say, 'Here's a good seat for you,' but say to the poor man, 'You stand there' or 'Sit on the floor by my feet,' have you not discriminated among yourselves and become judges with evil thoughts?" (James 2:1-4).

Norwegian playwright Henrik Ibsen was travelling in Rome when he noticed a crowd of people gathered around a large red poster. They were talking rather animatedly among themselves about the message it announced. So he reached into his coat pocket for his eyeglasses and suddenly realized that he'd left them back at his hotel. Not to be left out of the excitement, he turned to the fellow next to him and said, "Signore, could you please tell me what that sign says? I've forgotten my glasses."

The man looked at him with a

"knowing" look in his eyes and replied, "Sorry, Signore, but I don't know how to read either!"

Like Ibsen, glasses are a necessary evil for me. If I take my glasses off, I can't see anything clearly further than about eight inches in front of my nose! One night as I was getting into bed, one of our daughters (very young at the time) saw me take my glasses off. She thought that was pretty good, because then I wouldn't have any bad dreams — I couldn't (in her logic) see the monsters in my nightmares.

Corrective eyewear is a physical necessity for many of us. But James says that corrective eyewear is also a spiritual necessity for our hearts. As Dr. Karl Menninger once put it: "Attitudes are more important than facts!" And that's why James indicates that a trip to the "glorious" light of Jesus Christ is part of a spiritual ophthalmologist exam. We need, once we enter the light of Christ, glasses that will change our attitudes about each other. We need glasses of the heart that will alter our perceptions. We need corrective lenses of the

soul that will make us encourage and build others up, rather than cut them down.

Story of a "loser"

In 1939, trainloads of Jewish children were piling into Sweden. Parents were trying to get them out of Germany — boys and girls sometimes only three or four years old. They carried nothing with them except large tags around their necks giving their names, ages and hometowns.

The Swedes had agreed to take the children in "for the duration of the war." But there were more children than homes. So even Johan Eriksson was asked to take someone into his home. Johan was a widower, middle-aged and gruff, but Rolf needed shelter. He was starving at the time, frightened into silence. Every time there was a noise at the door, he'd run into a closet and pull coats over his head. For years he wouldn't smile. He hardly ate. And he never went back to Germany. His parents perished in the ovens.

Johan did his best. When Rolf was in his '20s, Johan

managed to get him a job in Stockholm. For a while Rolf struggled along. But somehow Rolf couldn't handle the pressures. "His mind just snapped one day," they said, and the local authorities wanted to put him in a mental institution.

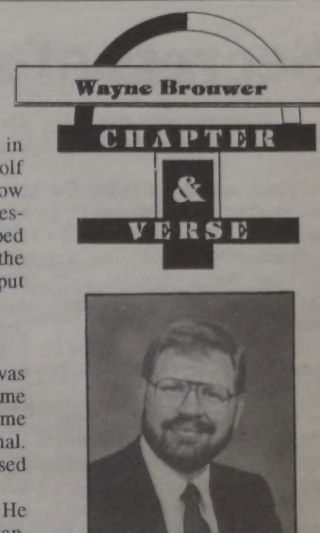
Seeing beyond seeing

But Johan was there. He was an old man now. Still, he came to get Rolf and took him home again to the little city of Amal. And for years Johan nursed Rolf back to health.

Rolf finally got better. He married a wonderful woman. He established a fairly successful business and even became quite wealthy. But it was only because of John, the big Swede, who took in a nobody, and loved him back to life and gave him an identity and hugged away his fears.

And when doctors called Johan's children home for a final parting in his dying days, Rolf was the first to arrive.

Johan was a Christian. And he found the spiritual corrective eyewear that James prescribes. He saw little Rolf as God saw him. He saw little Rolf as he



really was inside. And he saw little Rolf as he could become, by the grace of God. And Rolf began to live that day.

Said Mark Twain: "You can't depend on your eyes when your imagination is out of focus!" True! But when you get that new pair of eyeglasses, everything begins to look different. It has to do with the light of "our glorious Lord Jesus Christ!"

Wayne Brouwer is senior pastor at Harderwyk Christian Reformed Church in Holland, Mich.

Billy Graham brings Good News to war-torn areas

Crusade will be heard in 80 languages in 165 countries

MINNEAPOLIS, Minn. (BGEA) — Church leaders in nations experiencing violence and civil war are moving ahead with plans for "Global Mission" with Billy Graham, March 16-18. Their hopes for the mission are expressed in the words of one university professor in a country near civil war: "We

don't need the usual kinds of aid, we need the gospel."

Billy Graham's messages from a crusade in San Juan, Puerto Rico, will be transmitted direct by satellite in at least 80 languages to more than 1,700 locations in 165 countries. An estimated 10 million people will participate in these satellite

missions and subsequent video crusades in the weeks following. As many as one billion people will hear one of the crusade messages from San Juan during prime-time on national television in 90-100 countries, covering 70 per cent of the world's population.

At first it was thought that the unrest in Haiti would rule out the possibility of Global Mission in that country. Now church leaders in Haiti are making plans for a large Global Mission site in the capital, Port-au-Prince, and possibly a second site in Cap Haitien.

Hundreds of thousands of Rwandans will have an opportunity to hear Graham preaching via a satellite location in a refugee camp near the city of Goma, on the eastern border of Zaire.

Many Christians in Uganda hope that Global Mission may result in a work of God among their people which could stop the onslaught of AIDS in their country; Uganda has the highest incidence of HIV infection in

the world.

Christians in war-torn Croatia are distributing Billy Graham's book *Peace with God* in preparation for the Global Mission outreach in that country. One young woman found this book in her father's knapsack which had been returned to her after he had died fighting to

an important role in restoring relationships and in healing this great country."

Billy Graham's Global Mission to 165 countries next March is the largest single outreach in the history of the Christian church and one of the most complex technical efforts ever attempted.

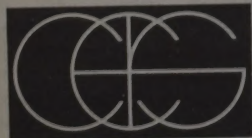
According to industry experts, Global Mission is the biggest project ever attempted by satellite — even more complicated than the Olympics, due to the number of specific pathways created to reach many smaller reception centres.

In commenting on Global Mission, Billy Graham said, "The technology revolution has shrunk the world to a global village, with instant access to world news networks in even the most remote areas. It is time for the church to use this technology to make a worldwide statement that in the midst of chaos, emptiness and despair, there is hope in the person of Jesus Christ."

Billy Graham's Global Mission to 165 countries will be the largest single outreach in the history of the church.

defend his village. She said, "I read the book, and I found Jesus Christ as my Savior and Lord. The book was given to my father and I hope that he found Christ before he was killed."

The most extensive Global Mission outreach in Africa will be in the new Republic of South Africa. Crusade chairperson David Molapo says, "I think that Global Mission is playing



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Feature

Should Christian school teachers join the CLAC?

Peter Van Huizen

The decision a few months ago by the staffs of the Christian schools in Brampton and St. Catharines, Ont., to seek certification with the Christian Labour Association of Canada (CLAC) will no doubt continue to provide occasion for significant debate as to whether this is positive, negative or insignificant to the long-term effectiveness of Christian schools. The purpose for my participation in this debate is to give a principal's perspective on the issue.

Although I question the need for a labor/trade union to represent a profession, I do believe that the teachers' actions need to make all of us — principals, board members, parents, volunteers, supporters — re-evaluate the effectiveness of the organizational structures which have served our schools in the past.

My comments will focus around a number of key questions.

What characterizes our schools from an organizational perspective?

I've spent 19 years in Christian schools and five in public schools. From an organizational point of view the public school system has evolved into a bureaucratized, professional institution that is unable to respond meaningfully to the educational wishes of parents. We have always spoken gratefully of how responsive our Christian schools have been to the interests of supporting parents.

Around the concept of "parental control" a system emerged (by "parental" we also include the covenant community that supports the nurture of the child/adolescent in the ways of the Lord). Boards were created to represent the parents' views. Constitutions were drafted and committees established to assist the board. Terms were limited to three years, with a maximum of six years after re-election.

With great care a staff was hired. When parental conviction for the school was high, the school prospered, when parental conviction was mediocre, the school stumbled. The biggest challenge always seemed to be meeting the budget. Not a cent (in Ontario, anyway) came from the government.

The partnership succeeded

Yet it worked! It worked because we believed God willed it to work. Christian men and women, out of gratitude or custom, volunteered countless hours to make the school work.

Over time they nurtured support organizations to help them in this task. The Ontario Alliance of Christian Schools (OACS) and Christian Schools International (CSI) provided invaluable support services. Teachers utilized the services of the Ontario Christian School Teachers Association (OCSTA). Christian colleges were, in part, established to provide teacher training centres.

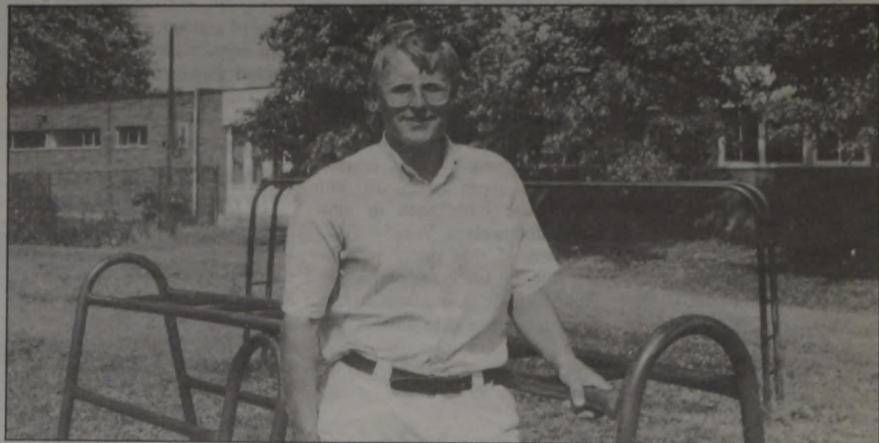
Everyone sacrificed

Teachers and principals were hired. They made less money and had less material benefits than their public school counterparts, but they too shared in the vision of the parents. Many were parents. They volunteered and sacrificed like everyone else. It was a partnership, a community — everyone working together towards a common goal.

This didn't mean the school community was without problems. Each year at principal meetings we would hear of one or two (or more) schools where there were serious concerns. But over time these were resolved.

Over the years the schools matured, and today, without exception, our Christian schools provide a quality educational experience for the vast majority of children who attend.

So why do some teachers now feel that we've reached a stage where union membership is required?



Principal Peter Van Huizen standing behind Calvin Memorial Christian School.

Why Is the CLAC representing teachers in three OACS schools?

First of all, a CLAC policy change makes this possible (this was reported in this paper in October).

However, this change occurred in response to the desire of the Brampton staff to have representation. In that community and in St. Catharines, the school board has been involved in staff dismissals. I believe that the experience of seeing a colleague lose his or her job makes even the most seasoned veterans feel their jobs are no longer secure.

Equally important, the inadequacy teachers feel in offering support to a dismissed colleague compounds their feeling of helplessness. OCSTA, intended to represent teacher's interests, lacks any clout when dismissal occurs. CLAC certification, however, guarantees teachers who are targeted for discipline or dismissal professional representation backed by the Labour Relations Act of Ontario.

Qualified negotiators

I believe all teachers in these schools recognize the right of boards to manage the schools on behalf of the "parental" community. Their action is not vindictive but speaks of a desire to be represented; especially at a time when teacher "redundancy" or teacher discipline is required.

But it also goes deeper than this. Many teachers are upset when, on occasion, boards, in very cavalier fashion, overlook

the modest requests for salary and benefit provisions brought by the salary study committees.

CLAC representation will buy them qualified negotiators, whose negotiated settlements cannot be overruled by a board of directors. Once agreed to, they cannot be withdrawn until all parties have consented.

The CLAC appears to be a logical choice to represent teacher's interests. The editor of this paper, in December, gave his perspective on why this action fits with the Reformed paradigm for institutions. Most teachers are somewhat familiar with the CLAC, but for those who know it well it was rather easy to convince teachers who are Christian Reformed to choose this route. After all, CLAC is on the collection schedule, is prayed for, is included in a sermon the Sunday before Labour Day; and in the St. Catharines community, two of its agents were on the schools' education committees.

There appears to be a lack of confidence in other supports that teachers have available to them. Why are teachers abandoning OCSTA? Why didn't these teachers demand this organization serve them better? They currently pay \$250 a year to OCSTA. Now they are prepared to pay an additional one per cent of their salary, about \$400 for experienced teachers, to the CLAC. That's quite a commitment!

It also appears that the cumulative work that OCSTA

and the OACS have done over the last 40 years has not reassured the teachers. The personnel manual, as well the yearly salary study reports, prepared essentially by teachers with advice from lawyers and accountants, were not enough to convince them that all is well. It should be noted that the staff and board of St. Catharines have never fully endorsed the work of OCSTA and the OACS. This may be another reason why they have not taken these organizations seriously.

In both schools the principal was excluded from any discussion of union certification. Both were purposely left out, only when the decision for certification was a fact were they told. This action suggests that the teachers could not fully trust the principal to represent their interests, although most teachers went to great lengths to assure the principal not to take it personally.

Attitudes of empowerment

I believe a subtle but real shift is occurring in teacher attitudes toward how organizations (schools, work place, churches, etc.) make decisions. Many teachers speak of empowerment and believe the school can function more effectively if their interests are rooted in and integrated more directly with the institution.

They want clearly defined representation on key

Continued on page 8...

Feature

Should Christian school teachers join the CLAC?

...continued from page 7

committees and want their voices heard when decisions are made. When all the key decisions are made at the board level, without clear representation by teachers or on behalf of the teachers, they feel disenfranchised.

Tired of prejudices

What I find revealing is that two elementary schools have taken this option. Most teachers in these schools are women. They traditionally, in public,

separate and Christian schools, have been more obliging and submissive to the wishes of school boards. Even though these two schools have some of the best pay, benefits and program provisions, these female teachers seem ready to join their male colleagues to empower themselves. Why?

I believe that many women are slowly but surely making claims about their status in the organization as men have in the past. To continue to view female teachers as "the second income earner, or the young

married teacher who will surely be a mother soon, or the single teacher who really doesn't need that much money anyway," is

Teachers feel helpless when colleagues are in trouble. They want to be empowered.

simply no longer acceptable. Representation via a union assures them that even though some board or community members might think that way, decisions cannot be shaped by

these kinds of prejudices.

Reach for security

It doesn't surprise me that the male teachers feel the way they do. For many men (in our two schools, nearly all have children in the system) being the primary income source for the family home is no small challenge. At the high school, which has the same pay scale as the elementary school, and which has the second-lowest salary grid for high school teachers in the province, the allure of union certification was hard to resist.

Particularly since this staff is required to complete two weeks of summer work each year. No other staff in the province needs to do this!

I think you get the picture. CLAC is familiar. Teachers feel helpless when colleagues are in trouble. They want to be empowered. When dissonance affects the institution, they reach for some organizational security and empowerment. It almost seems right, doesn't it. But I'm still not convinced.

Is CLAC the appropriate vehicle to represent teacher interests?

In many ways I would like to be able to say Yes. My parents, Eize and Pat VanHuizen, were charter members of the CLAC. My father organized the workers at Delft Gelatin in Trenton, Ont., for CLAC. He took me to many conventions and in particular I remember the convention at which the McRuer decision was celebrated. I remain a dues paying member of the CLAC and I faithfully read *The Guide*. I'm confident the CLAC usually does fine work.

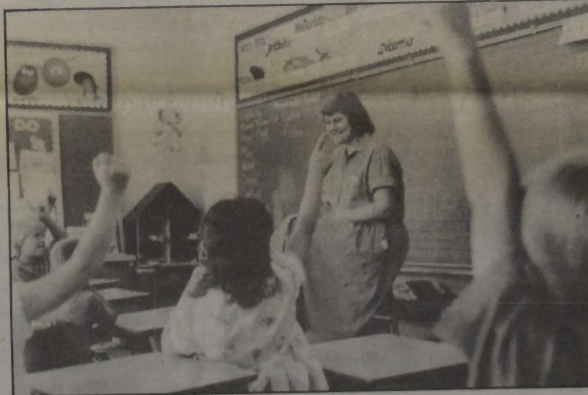
Unfortunately, I have to agree with Bert Hielema (See C.C. Jan. 6), who says the union will slowly but surely undermine the partnership that exists between parents and teachers. As staff empowerment increases, trust and tolerance of teachers will decrease. The only positive that will result from this change is that mediocrity and professional misconduct will not be tolerated. Boards will feel less inhibited in exercising the management option: Improve, upgrade or....

Limited experience

As well, the CLAC will substantially alter the relationship between the principal/vice-principals and the staff. As the teachers gain significant professional representation, boards will expect the administration to represent their interests. This will not happen immediately but will over time. Remember that a board member's time on the board is usually three years, and, at maximum, six years. This will undermine even further the delicately balanced role the principal has to play as team leader for the teachers and the implementer of board decisions. Then there is the matter of

who the CLAC can best represent. I consider the CLAC an industrial trade union. Read *The Guide* and it is obvious that the CLAC has developed its influence and expertise in the construction and health care

support of all members of the school communities. For every employer or employee who is pleased with the CLAC, there is another who is dramatically opposed. Whatever the motivation of those who are anti-CLAC,



BECK WITVOLT

field. Students of labor history and organizations can show that as unions developed, considerable diversification was needed.

It is no accident that there are unions for unique sectors of employees. An industrial union is quite different from a trade union, which is even more different from a professional organization.

Maybe my thoughts here strike some as elitist, but I do not believe the CLAC at this time is capable of representing Christian schoolteachers who have been actively defending their professional status via OCSTA for the last 40 years. I see no evidence that CLAC have experienced educators on staff who can represent teachers. Can you see the CLAC representing Christian college professors? Ministers in our churches? I don't see it.

I also recognize that this organization does not have the

fact remains that in the CRC community, there are people who harbor suspicion and mistrust of the CLAC. Schools that are interested in reaching beyond the CRC base had better realize that education of the constituency is in order. Actually, I am amazed at how few CRC parents are knowledgeable about the CLAC.

Where Do We Go Now?

I would suggest that the Brampton and St. Catharines school community back their boards and teachers as both redefine their working relationships. To these teachers (those who signed or did not sign) I would say: Prove to us that you can make this work. Give yourself two years to try this option. Consider it an experiment.

To the boards I would say: Do what you've always done. When CLAC representatives come calling, approach them

with an open mind, keep in mind the pitfalls, and ensure the interests of the parents are not compromised. Have competent negotiators on your bargaining committee, because CLAC staff know how to negotiate. But also trust CLAC staff to have the interests of the school at heart.

Strengthen OCSTA-OACS

I would recommend to the teachers in all the other schools who have similar inclinations to hold back. When I see the reaction these decisions have made in the two support communities, I don't think it's worth the hassle. Instead, intensify your efforts to get OCSTA and the OACS to define and defend your rightful concerns. Follow the debates carefully and keep your board members up to date on what you are discussing as a staff. Quinte Christian High's lead is worth considering.

Consider increasing dues to OCSTA. If teachers in the three schools are willing to commit an additional one per cent of their pay to CLAC can you imagine the clout OCSTA would have if it had the financial resources that would come its way if all 800 teachers would follow suit? I am fully behind utilizing those organizations which have served us reasonably well over the years.

Principals re-evaluate

I have a feeling that principals and vice-principals have the most to change when unionization occurs. Unlike principals in the public sector who are represented by the same professional association as the teachers, CLAC's connection with the Labour Relations Act keeps principals out of

the bargaining unit.

It is a sobering and humbling experience to see teachers whom you always viewed as your colleagues meet with union representatives to discuss contractual matters. To whom do you turn? You begin to consider the board as your support, your colleagues.

It's time for us principals to re-evaluate our position and learn about the intricacies of bargaining and the Labour Relations Act.

No need for panic

Whether the CLAC represents teachers or not, it is important to keep one thing straight. CLAC staff members have been generous and enthusiastic supporters of Christian schools. In terms of the over-all viability of our schools, their involvement in representing the staff will change the organization but will not disable it. I, for one, am very skeptical of the wisdom of this move. I remain committed to the old stand bys: OCSTA, OCSAA and the OACS. They may need a major overhaul but let's not abandon them.

I am curious to see what the staff in Brampton and in my school by way of CLAC representation will be able to produce. The teachers are a competent group so I'm sure they will provide us all with a challenging alternative contract and negotiating mechanism. I wish them well.

Peter Van Huizen is principal of Calvin Memorial Christian School and Beacon Christian High School in St. Catharines, Ont. He is also president of the Ontario Christian School Administrators Association (OCSAA).

Feature

Russians need friends rather than missionaries

My five-week stay in Russia (3)

Aren Geisterfer

Many Russians look at the West with suspicion, especially when our TV programs are being pushed on Russian TV

did.

And so they went on in their insensitivity to the needs of their Russian audience. Many Russians believe, but they can-

not articulate their faith in God and in the Christ Incarnate because religious education has been forbidden. Unintentionally these young American Christians act as though their Russian audience does not know God intimately. But millions do.

It is no surprise that marriage

has made the Russians a people who are deeply divided, emotionally confused and hurt, and also suspicious of each other and of strangers. Friendships and personal relationships are at an all-time low.

invited us to come to her special service. Quietly I told her that she was very insensitive to the needs of her Russian audience. Unconsciously she had instructed to her audience an Americanized Jesus Christ, who doles out consumer goods. She didn't appreciate what I had to say.

An older man appeared from the audience and angrily told her that she gave the impression that God is not present in Russia, except by her evangelizing. Later he thanked me for criticizing her. He turned out to be a Jew.

The following week I met her and her company of street evangelists at the airport, ready to fly out of Moscow to Amsterdam. In the terminal she bragged about how many Russians she had brought to Christ. I don't question her sincerity, but it is rather sickening that this form of Christianity is being peddled to a nation in dire straits.

to nothing to resist the spirit of atheism, yet somehow by God's grace the faith of the living church survived the onslaught. I have met beautiful Russian couples in which family loyalties and truth were able to flourish, but they are rare.

I met a Russian intellectual whose father, in the early '50s at a party, made a joke about Stalin. He was betrayed by his best friend, who had a very poor record with the KGB. His father ended up in the gulag for five years. After he came back, he withdrew from his own circle of family and friends. Today he is still silent and withdrawn, his son told me.

I was told that there are millions of Russians like him whose wounds have not been healed. Many of them now walk in streets and dark alleys of Moscow and other big cities in silence, unable to nurture their emotional wounds. They don't trust anybody! They can't understand what has happened to themselves.

And the nation is unable to deal with its hurts, its self-afflicted wounds caused by the evil spirit which created the Gulag Archipelago.

Look for part 4 of this 4-part series next week.

Aren Geisterfer is the Christian Reformed chaplain at McMaster University in Hamilton, Ont.



Aren visited a rural family near Gorki. The grandmother (baboska) lives in the country. Son Mitsha and grandson Shasja are visiting.

with the Russian language dubbed in. The banality and vulgarity of American TV is poured out over the Russian nation with programs like the Teenage Mutant Ninja Turtles and many other violent animated cartoons. The amount of violence, physical as well as emotional, we export to Russia is unbelievable, and does not help in the healing of that nation.

Insensitive testimonies

Some of the Christian programs are also falsified, giving the viewer the impression that God has given the American Christian some kind of paradise on earth: being rich is a sign of God's favor. On several occasions we witnessed American street evangelists in the heart of Moscow — once at the old market and another time near Red Square. We had to listen to the testimonies of these young American Christians who shared with their audience the hour they accepted Christ. From that moment of conversion their lives were getting better. Friendship, relationships and partying did not help them in their former lives, but only Christ's coming into their hearts

not articulate their faith in God and in the Christ Incarnate because religious education has been forbidden. Unintentionally these young American Christians act as though their Russian audience does not know God intimately. But millions do.

Russians need a lot of friendship, must learn to practise trust, and need to rebuild broken relationships. And then they are told that these virtues will not help them rebuild their society. Russia does not need Christian missionaries, but an education which integrates and gives direction to the fullness of Christ's Gospel and his peaceable kingdom.

Too much suspicion

At a moment when Russia is busy coming to itself, discovering the extent of the Lie it has been living in, people are trying to find some solid foundations. The next of kin, the recovery of the family, nuclear and extended, as well as building friendships and other relationships on trust will help forge a new society.

The pain of 70 years of self-betrayal, of spying on each other while being spied on by one's own family and friends,

is not looked upon as an ideal relationship, for truth could not develop in the bosom of the betrothed because a slavish obedience to the state's inhuman ideology was a must. And the children born out of supposed love relationships were taught by the State, early in life, to distrust their parents. Children were instructed to spy on their parents when the "religion" at homes was not in tune with the ideology of the state.

A consumerist Christ

One morning in the city of Gorky, Timah and I were listening to some young American Christians volunteering their conversion stories to everyone around them at the square. Again, the naïveté of the young Christians about the average Russian became very apparent. Again, virtues such as friendships and relationships were dismissed as meaningless while the emphasis was placed on accepting Jesus Christ.

After this acceptance one can expect a glorious future, for the young female Christian shared with her Russian audience, "I got a good job, a loving husband and more." Later on she



American evangelists in Gorki perform with music and song and testify via a bullhorn.

Film review

Speaking a unique and powerful language

Media / Arts

Nell

Rated PG

Stars Jodie Foster, Liam Neeson, Natasha Richardson
Written by William Nicholson
and Mark Handley, based on
Handley's play *Idioglossia*
Directed by Michael Apted
Reviewed by Marian Van Til

What would a human being be like if he or she had grown up pristine? with no other human contact or (bad) influences? It may be coincidental that there are two current films which broach that question, though from very different angles.

One is a live-action remake of *The Jungle Book*, Kipling's classic tale of a boy raised by jungle animals (soon to be reviewed here); the other is *Nell*, based on Los Angeles playwright Mark Handley's drama about a woman whose past isolation doesn't prevent her from communicating wisdom and love to those who discover her. (The wildly popular *Forrest Gump* probed the same question, in a sense, though Gump was guileless because of his low IQ.)

It may also be, at least subconsciously, that this subject allows us to speculate about the precise nature of our humanity:

how we're made, how we can be *remade*, how we might shake off the moral grime that clings so tenaciously to everything we touch. (Some people still wonder whether we're degenerate by nature, or corrupted by nurture).

Splendid isolation?

Nell is a child-woman, near 30, who grew up on a remote wooded mountain in North Carolina, devoid of all human companionship save that of her mother. The mother's stroke had greatly garbled her speech, which distortions were picked up by Nell. Her mother's voice and her mother's Bible were Nell's only language tutors. But being bright, she elaborated on those scant resources, developing a language essentially her own.

Because the lives of Nell and her twin sister were a result of their mother's pregnancy through rape, her mother has protected herself and her one surviving daughter via an isolated existence, even keeping Nell from going outside during daylight hours.

A boxload of supplies is brought in from town periodically by a grubby young guy on a motorbike. He has obviously been instructed to set his box near the river's edge and then to leave, so he has never seen the woman and doesn't know anyone else lives there.

We're let in on the story just as the mother has died. The delivery boy discovers her body when he comes up to the cabin to investigate after hearing Nell's grief-stricken wailing. Nell is then discovered when the town doctor, Jerry, (Liam Neeson) comes to examine the corpse.

After the sheriff notifies the appropriate social service agencies, doctors at a university clinic who specialize in dealing with autistic and other non-communicative clients jump at the chance to observe a non-socialized specimen; they send a researcher (Natasha Richardson) to investigate.

'Emitting a role'

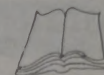
There's mild conflict between Paula the researcher's academic aims and Jerry the doctor's protective feelings toward Nell. (Neeson and Richardson are husband and wife off-screen, and they play off each other ex-

tremely well.) There's no real drama involved in the outcome; we sense right from the start that the conflict will be resolved to our and Nell's satisfaction.

The film's dramatic intensity evolves from and revolves around Jodie Foster as Nell.

Foster seems to emit the role,

or a serene and much-loved daughter who revels in the joys of her natural surroundings? Then, with Jerry and Paula, we learn to like her, and respect her; we want to shield her from media blitzes, probing



Artists, we need you!

CC is looking for original art work to grace a 50th anniversary poster.

The poster, designed to be a keepsake and suitable for framing, will be sent out later this year to churches, church and Christian agencies and organizations, and Christian media. A poster facsimile will be used for a church bulletin cover, and as the front page of our special commemorative CC issue to come out in October. The poster will be available for a nominal fee for purchase by CC subscribers.

What we're looking for:

- visual images which allude to what, and who, we are and have been; including CC's Reformed heritage; and CC's 50-year-old Dutch immigrant history/experience.

What you should submit:

- a preliminary 10 x 10 inch, one-color sketch;
- your name, address, day-time phone number, (e-mail address, if applicable), occupation.

What you get:

- the selected entrant wins peanuts...er,

no... **\$225**

wide distribution of your work and name recognition (if you haven't already got it!).

Please submit your preliminary entry by February 17, 1995, to:
Marian Van Til, Associate Editor
Christian Courier
4-261 Martindale Road
St. Catharines, ON L2W 1A1



Jodie Foster as Nell.

rather than act it; it radiates from her, both in the language her character uses — which Foster herself created — and in the stylized, almost liturgical-dancelike movements which erupt from Nell when she is joyful.

Foster draws the audience to her from her first moment on screen, when we, along with Jerry, peer up at Nell crouching on an attic ledge, cowering and spitting like some frightened feline.

We are held spellbound whenever Foster is onscreen. We, simultaneously with Jerry and Paula, are curious about Nell; is she an abused, emotionally stunted victim of neglect,

academicians, and town bad boys out for a lark. And we learn right along with Jerry and Paula to decipher Nell's speech — perhaps the film's most effective technique.


The ending courtroom scene is perhaps too good to be true; but Foster pulls that off too, making it work.

Most viewers will easily extract philosophical and religious questions, social or psychological observations, or morals-to-the-story from *Nell*. Others may focus on its usually gentle, slightly mysterious force as entertainment. In either case, *Nell* is a superbly compelling film.

Classifieds

Classified Rates	Birthdays	Anniversaries	Anniversaries	Anniversaries
<p>Births \$25.00 Marriages & Engagements \$40.00 Anniversaries \$45.00 2-column anniversaries \$90.00 Obituaries \$45.00 Notes of thanks \$35.00 Birthdays \$40.00</p> <p>All other one-column classified advertisements: \$13.50 per column inch. NOTE: Minimum fee is \$25.00. Letter under file number \$35.00 extra. Photos \$25.00 additional charge.</p> <p>Note: All rates shown above are GST inclusive.</p> <p>ATTENTION!</p> <p>a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format.</p> <p>b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion.</p> <p>c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original.</p> <p>d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>e) The rate shown above for classifieds covers any length up to six column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST incl.).</p> <p>NEWLYWEDS & NEW PARENTS</p> <p>We offer a one-year subscription for only \$20.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$20.00 and the couple's correct address.</p> <p>Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313</p>	<p>BERGSMA:</p>  <p><i>Congratulations to John Bergsma on the occasion of his 85th birthday!</i></p> <p>To our Dad JOHN BERGSMA</p> <p>To celebrate his 85th birthday on Feb. 4, 1995.</p> <p>Congratulations from all of us: Jim Bergsma — Langley, B.C. Art & Jenny Kleine — Abbotsford, B.C. Bernie & Margaret Bergsma — Georgetown, Ont. Pete & Esther Post — Agassiz, B.C. Bill & Margaret Luimes — Nobleford, Alta.</p> <p>18 grandchildren and five great-grandchildren. We thank God for his faithfulness!</p> <p>Address: 33433 Marshall Rd., Abbotsford, BC V9R 6L3</p>	<p>Hylaard Burlington 1935 January 30 1995 Psalm 37:3-6</p> <p>It is with great joy and thankfulness to our Lord that we may celebrate the 60th wedding anniversary of our parents, grandparents, and great-grandparents</p> <p>RALPH and AUDREY SLUMP (nee FOKKEMA)</p> <p>We thank the Lord for all the care and blessings He has provided, and we thank you mom and dad for all the love and support given to us over the years.</p> <p>Congratulations: Wilma & Pieter Balhuizen — Lindsay Bernie & Mary Slump — Dundas Sandra & Dick Koning — Caledonia Gerda & Heinz Lycklama — Seattle, Wash.</p> <p>20 grandchildren and 17 great-grandchildren.</p> <p>Open house on Saturday, Jan. 28, 1995, from 1:00 - 3:30 p.m., at the Chr. Ref. Church, 3422 New St., Burlington, Ont. Home address: 3260 New St., Apt. 310, Maranatha Home, Burlington, ON L7W 3L4</p>	 <p><i>Congratulations to Ralph and Audrey Slump (nee Fokkema) on the occasion of their 60th wedding anniversary!</i></p>	
		<p>Almelo Taber 1955 February 11 1995</p> <p>It is with great joy and thankfulness to God that we celebrate the 40th wedding anniversary of our parents and grandparents</p> <p>JAN and DIENY BOLWIJN (nee LOOMS)</p> <p>Peter & Darlene Bolwijn — Calgary, Alta. Peter Daniel, Mathew Curtis Marjorie & Bill Kannegieter — Dandehong, Austr. Linda & Brad Wuerfel — Hilda, Alta. Amy, Michael John & Brynne Bolwijn — Lethbridge, Alta.</p> <p>Home address: 5035-43 Ave., Taber, AB T0K 2G0, Phone/Fax (403) 223-9309</p>	<p>Obituaries</p> <p>Boombergum Lacombe the Neth. Alta. Aug. 26, 1901 - Dec. 28, 1994</p> <p>"I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day — and not only to me, but also to all who have longed for his appearing" (2 Tim. 4:7-8).</p> <p>On Dec. 28, 1994, the Lord called to glory</p> <p>RUTH ABMA</p> <p>Dear mother of: George & Nancy Abma — Edmonton John & Hilda Abma — Edmonton Hilda Smid — Red Deer David & Mae Abma — Lacombe Orval & Jenny Abma — Lacombe</p> <p>Dear grandmother of 22 grandchildren and 34 great-grandchildren</p> <p>Also survived by two brothers and five sisters.</p> <p>Predeceased by her husband Sam in 1972</p> <p>The funeral service took place on Dec. 30, 1994, at the Woody Nook Chr. Ref. Church.</p> <p>Correspondence address: George Abma, 10041-149 Street, Apt. 313, Edmonton, AB T5P 4V7</p>	<p>Obituaries</p> <p>On Jan. 5, 1995, the Lord called out of our midst our brother-in-law</p> <p>TED RINTJEMA</p> <p>in his 70th year.</p> <p>May the Lord comfort and strengthen his dear wife Anna, children and grandchildren.</p> <p>Pieter & Ytte Feddema — Denmark Alma & Ray Heeninga — Bowmanville, Ont. Mrs. Hennie Feddema — Waterville, Ont. Bob & Gerry Feddema — Strathroy, Ont. Louise & Jerry Boersma — Mt. Brydges, Ont. Edna & Fred Nordemann — Penobscus, N.B. Margaret & John Vander Eyk — Listowel, Ont. Tina & Tom Schalk — Ilderton, Ont. Tom & Rose Feddema — Donfield, Ont. Jean & Jack Roszell — Samia, Ont. Charlie & Ellen Feddema — Tiverton, Ont. Leukie & Art De Waard — Markham, Ont. Pete & Pat Feddema — Ailsa Craig, Ont. John & Jenny Feddema — Kerwood, Ont.</p>
<p>Church News</p> <p>Christian Reformed Church</p> <p>Classis Meeting: — Classis B.C. North-West will meet on March 7 and 8, 1995, in the Maple Ridge CRC, 20245 Dewdney Trunk Rd., Maple Ridge, BC V2X 3C9.</p> <p>Agenda material must reach Peter Brouwer, Stated Clerk, by no later than Jan. 20, 1995. By way of exception faxes can be sent to our church secretary, Cathy Mons at fax (604) 520-0344. To confirm phone (604) 520-7728 or 521-0111.</p>	<p>Anniversaries</p> <p>Ancaster Townsend 1950 January 29 1995</p> <p>"Always giving thanks to God the Father for everything in the name of our Lord Jesus Christ. Submit to one another out of reference for Christ" (Eph. 5:20,21).</p> <p>We thank and praise God that we may celebrate the 45th wedding anniversary of our parents and grandparents</p> <p>JANNES and JENNY EISING (nee MULDER)</p> <p>Congratulations and best wishes Mom and Dad, Oma and Opal!</p> <p>Your children and grandchildren, Henry & Mana Eising — Abbotsford Angela, Jacqueline, Jerry, Andrew Nelda & Matt Renkema — Blenheim Justin, Heidi, Kevin Rita Kostaluk — Simcoe Wesley, Jonathan, Phillip Arnold & Helen Eising — Jarvis Melanie, Shari-Lynn, Karina Melinda & John Snider — Port Dover Heather, Steven, Robin</p> <p>Open house from 2-4 p.m., at Parkview Meadows on Saturday, Jan. 28, 1995.</p> <p>Address: 72 Towncentre Dr. #305, Townsend, ON N0A 1S0</p>	<p>Personal</p> <p>World War II</p> <p>Who can supply a St. Catharines, Ont., resident with a complete set of Dr. L. de Jong's <i>Het Koninkrijk der Nederlanden in de Tweede Wereldoorlog</i>? Indicate price. Please reply to File #2624, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1</p> <p>Looking for a lasting gift?</p> <p>We'll produce your family memoirs. We interview, write, edit, add old photos, and produce a book. Reasonable rates, references, confidential. Call (905) 988-6174 or write FMP, 44 South Dr., St. Catharines, ON L2R 4V2</p>	<p>Look for Peter and Marja on page 3...</p>	

Classifieds

Obituaries	Obituaries	Personal	Job Opportunities	Job Opportunities
<p>Doezum the Neth. Hensall Ont. April 27, 1922 - Dec. 28, 1994 "Cast all your anxiety on Him, because he cares for you" (1 Peter 5:7). The Lord took home our beloved brother</p> <p>JACOB HOVIUS Yvonne Wierenga Hovius — Bradford, Ont. Henry Hiemstra — Listowel, Ont. Bob & Ninka Hovius — Tottenham, Ont. Henry & Janet Steiger — Lynden, Wa. Denise Stortebom Hovius — Lynden, Wa. Derk & Anita Hovius — Kettleby, Ont. Funeral service was held on Dec. 30, 1994, at the Chr. Ref. Church in Exeter, Ont., Rev. Dirk Miedema of Clinton, Ont., officiating.</p>	<p>Hullenourd Chesley 1928 - 1995 "Fear not, for I have redeemed thee, I have called thee by thy name; thou art mine" (Isaiah 43:1). On Jan. 8, 1995, the Lord carried home in his time</p> <p>BILL (WILLIAM) VANDERPLOEG Beloved husband of Joanne (Bax) VanderPloeg. Father of: Bob VanderPloeg — Thunder Bay Fred VanderPloeg — Sioux Lookout Father-in-law of: Lon VanderPloeg (nee Wilson) — Thunder Bay Proud Pake of Jacob and William, Thunder Bay. Mr. VanderPloeg is survived by: Riek VanderPloeg — Delfzijl, the Neth. Bert & Leny VanderPloeg — Strathroy, Ont. Bouk & Henk Noordman — Epe, the Neth. Coby VanderPloeg — Mt. Brydges, Ont. Siets VanderPloeg — Leeuwarden, the Neth. Jane VanderPloeg — London, Ont. Paul & Mary VanderPloeg — Mt. Brydges, Ont. and many nieces and nephews. He was also a beloved son-in-law, brother-in-law, and uncle of the extended J.C. Bax family. Mr. VanderPloeg was predeceased by his parents, Pieter and Wietske, sisters Ideke and Margaret and his brothers Piet, Ralph and Fred. The funeral service took place at the Strathroy East Chr. Ref. Church on Wednesday, Jan. 11, 1995, at 1:30 p.m. Interment took place at the New Campbells Cemetery in Komoka, Ont. Correspondence address: Mrs. Joanne VanderPloeg, R.R. #1, Chesley, ON N0G 1L0</p>	<p>WHY NOT? The Christian Marriage Contact Service assists men and women in the USA and Canada who would like to marry or remarry. Why not write to us at C.M.C.S.? Enclose \$3.00 for our information package. P.O. Box 93090 Burlington, Ontario, Canada L7M 4A3 More male members are encouraged to apply.</p> <p>ONE TO ANOTHER Christian companion magazine. Hundreds of readers Canada-wide. Single issue \$5. Write to: #302, 1502-2nd Ave. S. Lethbridge, AB T1J 4A2</p>	<p>Holland Christian Homes 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2</p> <p>Position available for</p> <p>Full-time Activities Assistant</p> <p>Hours of Shift 60 hours every two weeks 9:00 a.m. to 3:30 p.m., Monday to Friday plus four hours extra one Saturday per month.</p> <p>Qualifications A certificate in a course related to activities and programming for the elderly is necessary.</p> <p>Resume to: Please apply in writing or send resume to Wilma Wamsteeker, Activation Co-ordinator, to the above address by January 30, 1995.</p>	
<p>Varsseveld Surrey B.C. the Neth. B.C. April 21, 1924 - Jan. 10, 1995 "The Lord is my shepherd, I shall not want. Surely goodness and mercy shall follow me all the days of my life and I shall dwell in the house of the Lord forever" (Ps. 23:1,6). After a long and courageous struggle against cancer, through which his faith, hope and love of the Lord was evident, and an example for all</p> <p>HERMAN W.A. SCHUURMAN was called home by his heavenly Father on Jan. 10, 1995. He will be missed and lovingly remembered by his wife Tena, his children and grandchildren: John & Susan Schuurman Sean, Melissa, Julie, Rebecca Wendy & Ralph Hanschke Nick, Alan, Derek, Sarina Ken & Irma Schuurman Jody, Nicole, Peter Manon & Andrew Ottevangers Janice, Lisa, Michelle Joyce & Alfred Esmeyer Jonathan, Joshua, Danielle He will also be missed by his brothers, sisters, nephews, nieces and his many friends. Correspondence address: 14425-80th Ave., Surrey, BC V3S 8C2</p>		<p>Job Opportunities</p> <p>A senior gentleman, CRC background, in the Woodstock area requires a full-time house-keeper/companion with a valid Ontario drivers' licence. Some knowledge of the Dutch language would be an asset. Remuneration negotiable. Please forward inquiries and letters of interest to: c/o Mrs. J. Van Laren, R.R. #1, Sebringville, ON N0K 1X0</p> <p>Full-time help wanted on a dairy cash crop farm in Cobourg, Ont. (905) 342-3131</p> <p>For Rent</p> <p>Bradenton Area, Florida. Mobile home, five star park. Available from Feb. 25, 1995, 2 bedrooms, 2 baths. Reasonable rates. Utilities. Call (905) 459-3913</p>	<p>Secretary/Receptionist required by London District Christian Secondary School. Applicants will ideally possess a vision of Christian education; good telephone manner; strong interpersonal skills; word processing and computer skills; strong organizational skills and be detail-oriented. Previous experience will be an asset. A job description is available on request. Please forward a letter of application and resume (including references) by Feb. 1, 1995, to: Mr. H. Kooy, Principal London District Chr. Secondary School 24 Braesyde Ave., London, ON N5W 1V3 Phone: (519) 455-4360 Fax: (519) 455-4364</p>	
<p>Teachers</p> <p>HOUSTON, B.C.: The Houston Chr. School is an expanding school that needs to fill the following positions.</p> <ol style="list-style-type: none">1. Principal/Teacher2. Grade 11 teacher with area specialisation in English/Social studies3. Part-time Kindergarten teacher <p>Interested teachers are encouraged to contact the school</p> <p>Houston Chr. School Doyle Smiens, Principal Box 237, Houston, BC V0J 1Z0 Phone: (604) 845-7736 Fax: (604) 845-7736</p>	<p>Personal</p> <p>I am an elderly, widowed, Dutch, retired farmer, living in a small country home in southern Ontario. I am looking for a companion to share some of what otherwise would be lonesome hours. Please reply to File #2625, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.</p> <p>How to Write Your Memoirs (or how to talk your parents into writing theirs) Booklet with interviewing, writing, and publishing information. Forms and resources list. Send \$7.95 to FMP, 44 South Dr., St. Catharines, ON L2R 4V2</p>	<p>Save money by using our Classifieds!</p> 	<p>Emmanuel Home, Edmonton, Alta.</p> <p>ADMINISTRATOR REQUIRED FULL-TIME POSITION</p> <p>The Board of Directors of the Christian Senior Citizens Homes Society of Northern Alberta is seeking an Administrator, who will provide leadership for the day to day operations of the Emmanuel Home.</p> <p>The successful applicant must have a degree/diploma or certificate in Geriatrics with a minimum of five years experience in a managerial position within the field of aging or equivalent combination of education and experience.</p> <p>This individual will foster a spirit of co-operation among residents, staff, Board of Directors, professional and community agencies. A job description is available upon request.</p> <p>Interested applicants must forward resume by March 15, 1995, in confidence, to the attention of:</p> <p>Trudy Wolthuis, staff committee c/o Emmanuel Home 13425-57 Street, Edmonton, AB T5A 2G1</p>	

Classifieds

Personal	Personal	Personal	Job Opportunities	Job Opportunities
<p>THE FOLLOWING INDIVIDUALS ARE REQUESTED TO CONTACT THE CONSULATE GENERAL OF THE NETHERLANDS: =====</p> <p>ALBLAS Bastiaan, born June 16, 1929 in Ameide, emigrated to Canada: July 1, 1964.</p> <p>BAARTMAN Jan, born November 10, 1929 in Uithoorn, last known address in the Netherlands: Emmastraat 28, Velp, Gelderland, emigrated to Canada in 1976.</p> <p>de BOER - LANGEDIJK Greta, born November 19, 1937 in Amsterdam.</p> <p>BOSCH Harald, born September 30, 1921.</p> <p>DAAL Lourdes Satornina, born February 11, 1960.</p> <p>DAMEN Ben, born January 5, 1930 in Delft, last known address in the Netherlands: Strandweg 18, Ter Heyde, emigrated to Canada: January 27, 1956.</p> <p>DOUMA Pieter T., born March 19, 1930, last known address in the Netherlands: Hofstedelaan 15, Raalte, emigrated to Canada: April 6, 1954.</p> <p>van DIJK Albert Guido Frank, born August 30, 1954 in Hoozeveen, emigrated to Canada: January 3, 1985.</p> <p>GEEFS Doris Matheus, last known address in Canada: 84-1884 McCallum Road, Abbotsford, B.C.</p> <p>van GESTEL-KRIJFT Alberta, born November 1, 1941, emigrated to Canada: July 29, 1982, last known address: R.R. 2, Baden, Ontario.</p> <p>GOEDHART Johannes Bernardus, born July 29, 1930 in Leiden.</p> <p>de GROOT Paul F.L., born January 11, 1936, emigrated to Canada: August 26, 1965, last known address: 72 Rosery Drive NW, Calgary, Alberta.</p> <p>van HALM (FORAY) Wilhelmus (Wim), born April 23, 1926 in the Hague, emigrated to Canada between 1956 and 1966, last known address: 596-39 the Avenue, Lachine, Quebec.</p> <p>HASTER Johan Adriaan, born January 5, 1930 in Amsterdam, last known address in the Netherlands: Sarphatistraat 183, Amsterdam, emigrated to Canada: May 7, 1956.</p> <p>HAVENAAR Laurens Dirk, born January 17, 1936 in Zoetermeer, emigrated to Canada in 1964.</p> <p>HOOGENDAM Pieter, born June 29, 1909 in Naaldwijk, emigrated to Canada: April 14, 1951 or children: HOOGENDAM Leentje Wilhelmina, born March 28, 1939 in Naaldwijk and HOOGENDAM Arie, born July 29, 1946 in Naaldwijk.</p> <p>KASEKA Nadine Musampa, born September 10, 1970, emigrated to Canada: June 1, 1993.</p>	<p>KELLOCK-PECARSKI Mrs. L.M., born October 21, 1958, last known address in Canada: 27 Avenue 11732, Edmonton, Alberta.</p> <p>KOKKES Jan, born November 16, 1937 in Hilversum and KOKKES Willi, born June 27, 1940 in Hilversum.</p> <p>KONING Helana R.A., born November 27, 1940, emigrated to Canada: February 24, 1982, last known address: P.O. Box 591, Winterburn, Alberta.</p> <p>KUIPERS Petrus F.J., born September 4, 1929 in Eindhoven, emigrated to Canada: December 16, 1974.</p> <p>van de LAAR Franciscus Henricus Maria, born July 6, 1913 in Weert, emigrated to Canada: March 17, 1965.</p> <p>MORAAL Hendrik, born January 30, 1945 in Heerenveen, emigrated to Canada: August 19, 1969.</p> <p>RIGTER J.J., born August 23, 1925, emigrated to Toronto, Canada: July 18, 1957.</p> <p>de ROSIERS Irene M., born October 18, 1943, last known address in Canada: 2905 Glenn Drive, Coquitlam, B.C.</p> <p>SAAGER Mrs. T.C., born March 15, 1962, emigrated to Canada: October 23, 1989, last known address: 1236 Bonnybank Court, Oakville, Ontario.</p> <p>SANTIFORT Cor, born May 23, 1933, last known address in Canada: R.R. 2, Brantford, Ontario.</p> <p>STEENBERGEN Margje, born July 19, 1943, emigrated to Canada: October 14, 1966, last known address: R.R. 3, Denfield, Ontario.</p>	<p>STIPDONK-TIEPEL Franciska, born April 18, 1930 in Amsterdam, last known address in Canada: Gibbons, Alberta.</p> <p>van YEEN Gerardus Cornelis, born September 19, 1930 in Leiden.</p> <p>VERSTEEG Henricus Gerrit, born September 20, 1929 in Eindhoven, last known address in the Netherlands: Kerkakkerstraat 5, Uden, emigrated to Canada: May 28, 1960.</p> <p>de WAAL Arie, born November 2, 1925, emigrated to Canada: December 23, 1953, last known address: 1805-3737 Bartlett Court, Burnaby, B.C.</p> <p>van WEL Rudolphus Antonius, born November 22, 1959 in Utrecht, emigrated to Canada: November 1, 1983, last known address: Windsor, Ontario.</p> <p>WIERSTRA Tonia, born June 11, 1909 in the Hague, emigrated to Canada: September 17, 1948.</p> <p>van 't WOUT Jacobus Gerardus, born January 14, 1930 in Amsterdam, last known address in the Netherlands: Schellingwouderdijk 299, Amsterdam, emigrated to Canada: March 14, 1958.</p> <p>CONSULATE GENERAL OF THE NETHERLANDS 1 DUNDAS STREET W., SUITE 2106 TORONTO, ONTARIO M5G 1Z3 TEL. (416) 598-2520</p>	<p>Calvin College</p> <p>The Education Department of Calvin College seeks candidates for a tenure-track faculty position in at least psychology of education, introduction to teaching, and elementary supervision. Responsibilities include teaching courses in these areas, advising students, supervising elementary student teachers, and providing leadership to surrounding school districts.</p> <p>Qualifications include: 1) an earned doctorate (or ABD) in psychology of education or a closely related field; 2) K-12 classroom teaching experience (secondary experience is preferred); and 3) a scholarship agenda. Women and minority candidates are encouraged to apply.</p> <p>Calvin is a Christian college within the Reformed tradition and is an equal employment opportunity employer. Interested applicants should forward a letter stating qualifications and vita to Gloria Goris Stronks, Staff Development Committee, Education Department, Calvin College, 3201 Burton, S.E., Grand Rapids, MI 49546.</p>	<p>Grace Chr. Ref. Church of Scarborough (Toronto), Ont. is seeking a</p> <p>QUALIFIED MUSIC DIRECTOR</p> <p>on a part-time basis. Preferred qualification would include at least some of the following: Ability to play organ, piano, guitar, or other instruments; direct music ensemble and vocal groups. Organizational skills are essential.</p> <p>Grace Church is a multi-ethnic church, desiring by means of a vital and diverse music ministry, to praise God and reach un-churched people for Christ. Please send resume to:</p> <p>Grace Christian Reformed Church 25 Channel Nine Court Agincourt, ON M1S 4B5 Attention: John Kamerman</p>
<p>Miscellaneous</p>			<p>Advertise in our monthly Business Directory every second issue of the month.</p>	
<p>The King's College Group</p> <p>• easy to join • fully registered • prevailing interest rates • new contributions, transfers, spousal plans, RRIF's • RRSPs are invested in a second mortgage on the new campus. Supporter-based financing is the key to managing our debt!</p> <p>For more information or forms, contact Mr. John Rhebergen.</p> <p>THE KING'S UNIVERSITY COLLEGE 9125 - 50 St., Edmonton, AB T6B 2H3 (403) 465-3500 FAX (403) 465-3534 E-mail: jrheberg@kingsu.ab.ca</p>			<p>Pacific Christian Elementary School invites applications for the following positions for the 1995/96 school year:</p> <p>1. Grade 1 Teacher. 2. Counsellor. 3. Learning Assistance Teacher. 4. Assistant Principal (possible opening).</p> <p>Interested applicants must be able to qualify for B.C. certification. For an application package, please contact:</p> <p>Karen Vos, Principal, Pacific Christian Elementary School 671 Agnes Street, Victoria, BC V8Z 2E7 Phone: (604) 479-9365 Fax: (604) 479-3685</p>	

Classifieds/Events

Miscellaneous	Job Opportunities	Events	Miscellaneous	For Sale
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Look for more
Job Opportunities
on pages
12 and 13...

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St. Catharines, ON
L2W 1A1

Seeking a Pastor

The **Chr. Ref. Church, Collingwood, Ont.**, a vision-conscious, seeker-friendly church, seeks likeminded pastor to shepherd 55 families. Together we hope to establish a living relationship with Jesus Christ and exercise true discipleship by witnessing to and gathering in the lost. Church profile is available upon request. Please contact Linda Golby, R.R. #4, Stayner, ON L0M 1S0.

Phone (705) 428-6243 or fax (905) 951-2098

WM. DE JONG ENTERPRISES INC.

Wm. De Jong Enterprises is an expanding international freight distribution company with a medium sized truck fleet, located in Southwestern Ontario. Our company is looking for a

TRAFFIC MANAGER

who will advance in our team-oriented organization. Requirements include 5 years experience in the traffic industry, a professional business attitude, excellent communication, organization and proactive planning skills. Occupational Health and Safety Certification, Customs experience and computer skills are additional assets. We are offering an attractive salary and benefits package with the opportunity for advancement. Please forward resume to:

Wm. De Jong Enterprises Inc.
Attn.: Scott De Jong
Hwy. 59, R.R. 3, Norwich, ON N0J 1P0

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London District Christian Secondary School
present

I Never Saw Another Butterfly

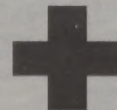
by Celeste Raspanti
Director: Kip Edinborough Longstaff
Musical Director: Calvin P. Davies
Production Designer: Margaret Dykhuis
Dates: Feb. 3, 4, 10 and 11

Advance tickets only: \$8 (or \$7, groups of 10+)
24 Braesyde Avenue, London, ON N5W 1V3
Contact: LDCSS students or school office
(519) 455-4360.

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For
Church News
see
page 11...

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Jack & Lenie Brouwer
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Scarborough, ON M1J 2Z8
of bel: (905) 289-0706

Luister naar het programma
ZINGEND GELOVEN
Elke zaterdag, 8 uur 's morgens
CHIN FM 101



Calendar of Events

Jan. 25 Public meeting on abuse prevention in churches, with report to Classis Toronto and talk by Beth Swagman, CRC Abuse Prevention co-ordinator. At 7:30 p.m., Second CRC (444 Steeles Ave. W.), Brampton, Ont.

Jan. 27 "Water to Wine: Celebration of Learning," CRC Chaplaincy 20th anniversary banquet for U. of A. students, past and present. Speaker: Dr. Deborah Stenstra. At 6:30 p.m., West End CRC, Edmonton, Alta. Contact Dr. Tom Oosterhuis at (403) 492-5327 or 483-8153.

Jan. 27 Organ concert by Christiaan Teeuwse (works by Widor, Reger and Liszt), 8 p.m., Centenary United Church, 24 Main St. E., Hamilton, Ont. Tickets: (905) 648-2131.

Jan. 30-Feb. 10 CSS's Harry Houtman in Alberta.

Feb. 2-3 ICS's "1995 Christianity and Learning Lectures," featuring Dr. Thomas Groome, Boston College. Thursday: 4:30 p.m. and 7:30 p.m. Friday: 10:30 a.m. Info.: (416) 979-2331.

Feb. 3 Organ recital by Matthew Ottaway, 8 p.m., Redeemer College, Ancaster, Ont.

Feb. 8 Second annual "Church and the Law" seminar, 9 a.m.-4 p.m., Queensway Cathedral, 1536 The

Queensway, Etobicoke, Ont. Last year more than 570 ministers and church leaders attended! The 1995 seminar is co-ordinated in conjunction with the Canadian Council of Christian Charities. Info. and registration: CCCC, Elmira, Ont. Phone: (519) 669-5137, fax: (519) 669-3291.

Feb. 17 Voice recital by Benita Wolters, 8 p.m., Redeemer College, Ancaster, Ont.

Feb. 17-19 "Serving Christ in the Nineties" conference at Mt. Carmel Retreat Centre, Niagara Falls, Ont. Keynote speaker: Dr. Al Wolters. Theme: "Passing on the Reformed vision from one generation to the next." Info.: (905) 684-3991.

Feb. 23 OACSS's "Mass Band Festival," 8 p.m., Jubilee Fellowship CRC, St. Catharines, Ont. Tickets: \$5 adults, \$3 students/seniors, \$12 family.

April 29/30 "And your daughters shall prophesy — celebrating our gift of voice," a conference of encouragement for women of the Chr. Ref. Church. Keynote address, workshops and worship. Location: CRC, Richmond Hill, Ont. Conference registrar: Janet Suk Roukema. Info.: (905) 451-8240.

Rogers Cable president eats humble pie

Let's begin this week with congratulating Edith Mary Mayo. Edith was recently baptized in the Anglican Church. She is 108 years old.

★★★

Here's a belated prediction for 1995: McDonald's will start serving espresso. They are already doing it in several states in the U.S.

★★★

If you thought that only the Liberals had to put up with Mrs. Skoke's tendency to plow a different furrow, listen to MPs Jim Silye and Stephen Harper, Reformers who have the temerity to go against the party's policy by supporting the addition of sexual orientation as a prohibited ground of discrimination in the Canadian Human Rights Act. The Justice Minister (the guy really plays centre stage doesn't he?) plans to introduce an amendment to include protection based on sexual orientation. Did you know, however, that the Indian Act is exempted from the Canadian Human Rights Act?

★★★

A&P, house of the Eight o'-Clock Coffee (German-owned, by the way) is having trouble getting enough money out of its tills to pay its creditors. And for those who think Douwe Egberts is truly Dutch, forget it. It's now a subsidiary of Sara Lee.

★★★

Statistics Canada says that taxes are gouging a bigger debt into household budgets, while shelter, food, transportation and clothing expenses are taking up a smaller proportion. And according to the doorman at the hotel where I stay too often, it will get worse.

★★★

In a ceremony in Winnipeg which opened with a prayer and ended with a song, Ottawa and Manitoba's native leaders signed a landmark agreement on self-government.

★★★

You know what happened in Kingston? A woman was elected as president of the Rotary Club. That's the club in

which men with not much else to do toast the queen with water. What's this world coming to? ★★★

One of the loveliest scenes ever seen on TV was Colin Watson, president of Rogers Cablesystems, eating humble pie — great big heavy chunks of it. You could see, though, that he did not like the taste of it.

★★★

From my own personal deep-throat Klein-watcher comes this summary: 770 teachers have been let go; 660 hospital beds have disappeared; and rental and property tax subsidies to 78,000 seniors have been discontinued.

★★★

Let's have some news from the ecclesiastical scene. England's cathedrals are using corporate sponsorship to help with burgeoning bills. For instance, Bristol Cathedral gets more than \$40,000 a year from Nuclear Electric. In return, the power company gets discreet advertisements displayed to worshippers. Now there's an idea for any denomination with budget woes. Between Point 2 and Point 3 of the priest's sermon he or she announces: "Now a word from our sponsor: this week Big Macs go for \$2.55. Let's now sing 'Behold

World news

Carl D. Tuyl

how good and pleasant is the sight...." Could eliminate deficits!

★★★

My other ecclesiastical item comes to us courtesy of Fr. Andrew Greeley, who wants us to know that Roman Catholics have more joyful sexual intercourse than Protestants do. Could he be looking for converts?

★★★

What country has the youngest population? Iran! Two out of every three Iranians are under the age of 30. As older people in all ages and generations have done, Muslim clerics in Iran are wringing their hands over the "social ills" evident in the younger generation. These are, among others, wearing lipstick; and teenagers trying awkwardly to rock 'n' roll in city parks. Caught in those acts, the youngsters face punishments that may include whippings and beatings.

★★★

With little pomp or circumstance, but with long speeches, the U.S. Republicans took possession of Congress, promising to take a chicken out of every pot. Newt Gingrich's mother told a TV reporter what the Speaker of the House of Representatives thinks of the President's wife — it rhymes with witch. Strange land, those United States, where people even take this Limbaugh guy

seriously; where every Tom, Dick and Harriet can walk around with firearms; and where they give you 25 bucks for a donation of blood. We're still glad, though, that they are between us and Mexico.

★★★

Speaking about Mexico, our government, down a financial hole deeper than the Grand Canyon, did a macho techno trick and came up with a billion smackeroos to support the peso, which was on its way to the garbage dump.

★★★

There will always be an England, and the BBC are taking care that we know about it. According to a BBC survey, 18 per cent of men have been victims of domestic violence by a partner, compared with 13 per cent of women. Somehow I don't quite trust those figures.

★★★

The Russians were still trying to take possession of Grozny, which they will likely eventually do, but up till now they have been unable to dislodge the ragtag Chechen riflemen.

★★★

They're still looking for a prime minister in Italy. A judge, Signor Di Pietro, who spearheaded the judicial crusade against the corruption in Italian

bytes



politics, is considered a serious contender for the job.

★★★

Remember Lech Walesa? He's got a novel idea. He told the country that he would not pay personal tax at the new rates set by the government. Mr. Martin, are you listening?

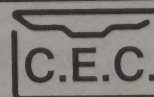
★★★

And according to the super-market tabloid, *The Sun*, a sure way to shed those extra holiday pounds is to drink holy water. Before you try it, remember that the same paper also reported that a pregnant man gave birth.

★★★

Here is my concluding advice of the week: watch out for people who eat escargot and sun dried tomatoes with sunglasses on at midnight. They're weird.

Carl Tuyl is executive director of the Ontario Multifaith Council on Spiritual and Religious Care.



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Foundation helps parents get more bang out of Christian school payments

Alan Doerksen

HAMILTON, Ont. — Taking its name from a Hebrew word meaning "dedicated as an offering to God," the Corban Foundation helps Christians with financial planning and with getting more of their charitable donations to Christian schools receipted.

Corban draws its name from a passage in Mark 7 in which Jesus rebukes Pharisees and teachers for setting aside gifts for God rather than helping their parents. A large part of Corban's work is helping parents to fund their children's

education in Christian schools. But Gregory Hatton, Corban's national director, explains, "we do not intend by that to detract any giving from church." Rather, Corban works to help Christians develop "a better stewardship awareness."

Established in 1992, Corban is a registered charity and a member of the Canadian Council of Christian Charities. Its office is in Hamilton, Ont., and it operates in all provinces except Newfoundland and P.E.I. "Our activities are on a national scale," says Hatton.

Corban has no full-time

employees and spends only three per cent of its funds on administration. Hatton works part-time with Corban, and is also a self-employed charitable giving consultant. The rest of Corban's administration is done by another private organization.

Bypassing the circular

Corban's main focus is channeling donations to Christian schools and providing donors with charitable receipts. The reason for this is "there's some very strict criteria a school must meet" to qualify for issuing charitable donation receipts, says Hatton.

In 1975, Revenue Canada issued Information Circular 75-23 which set out what portion of payments parents make to Christian schools can be receipted. This circular is still in effect, says Hatton.

According to Corban, charitable receipts issued to parents also depend on the number of children enrolled in the school. Parents with more than one child in a Christian school receive only a small, if any, charitable donation.

Since Corban is at "arms length" from religious schools, as that term is defined in the Income Tax Act, it can fund

religious education programs of religious schools.

From coupons to grant

Part of Corban's work is to evaluate what religious program costs are at Christian schools. Basically, these costs will cover Bible and religious instruction at the schools, but Hatton adds, "Teachers will devote much preparation time to the Christian perspective" in other courses, as well.

Parents of children in Christian schools who make gifts to Corban will receive 90 per cent of such gifts in charitable gift coupons. They can give these coupons to the school of their choice to finance its religious programs. Then the school can redeem the coupons for a grant from Corban. Parents will receive charitable donation receipts resulting in tax credits between 46 percent and 53 per cent of the gift, depending on the individual's marginal tax rate, according to Corban information.

Serves all Christians

Contributors to Corban come from different denominations, both Catholic and Protestant. Corban doesn't discriminate between Catholic and Protestant schools, says Hatton, but usually doesn't deal with Ontario's Catholic schools because they are government-funded. Many of Corban's donors are parents whose children attend Christian schools.

Besides Corban's work with donations to Christian schools, another seven per cent of Corban's funds (all of which come from charitable donations) are spent on counselling people in need of financial assistance. "We have a team of associates" with ministry and financial planning skills that offer this counselling, says Hatton. Corban's counsellors "sit

down and work with these people and give them a constructive plan."

Corban also does research and public education about the causes and effects of debt and reserves, and Corban associates sometimes contribute articles on this subject to journals.

News Digest

Is radio ministry hypocritical?

PALOS HEIGHTS, Ill. — The preaching of the Word is the primary task of the Christian church, says Rev. Aaron R. Kayayan, French broadcast minister of the Back to God Hour. "Since Reformation time, an illegitimate exchange has taken place in churches who claim to be heirs of the Reformation."

Some Protestant groups have decided that *deeds* are "the efficient, clear, necessary, sufficient and authoritative marks of the true Church! They [deeds] must precede the Word, and at times supplant it. Therefore the unfortunate destiny of modern preaching can be described by the well-known phrase of J. Ellul, 'the humiliated Word,' due to frantic, hectic — even crazy — practical Christianity, with all sorts of strange ramifications," writes Kayayan in an article entitled "Media-Ethics," published in *Communiqué*.

The comments were made in the context of criticism of hypocrisy leveled against the Back to God Hour radio ministry for offering "radio in the face of dire needs of Africans."

A City Destined for Destruction?

Grozny, Chechnya, January 1995

was it the workmen beside the piano
in the broken street of Grozny
one seated playing

that made the blighted bomb explosions
brighter and more ludicrous
on the screen

or the old woman on the park bench
ten feet from an un-exploded shell
a statement of being caught immobile
in Yeltsin's hell

his soldiers rotting where they died
in the street
while he refused to accept defeat

bloodied civilians carried
into an underground hospital
- former cold war bomb shelter

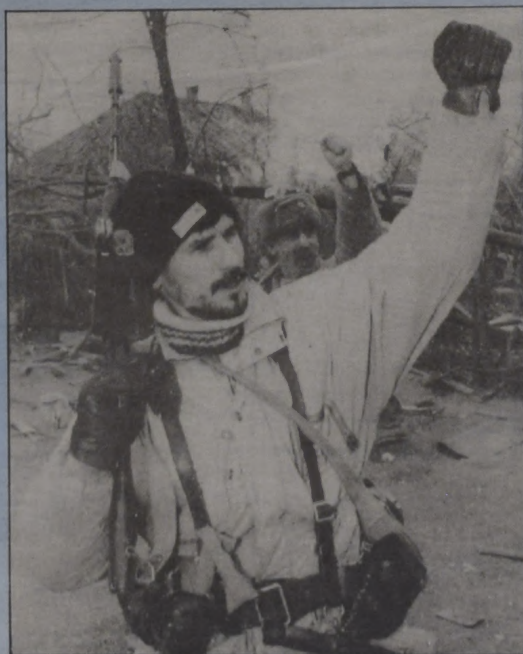
people in herds
running bowed
between spasms of gun fire

while westerners cringed
for a moment
perhaps changed channels
and then slept soundly
in warm beds

the play for pride and power
re-enacted again
on a corner of the universal stage
in the least loving
of all scenarios

...war

Linda Siebenga
Blackfalds, Alta.



Defiant Chechen rebels

YANNIS BEHRAKIS/REUTERS

The power of euphemism

The Wendels were gathering information for a family history. They didn't know how to properly record the fact that Dad's uncle George had died in the electric chair for murder. Son Travis had the solution. He wrote: "Uncle George held a chair in applied electronics. He was attached to his position with the strongest of ties. His death came as a shock."